/120 cont./

the simplest possible form. Three rocks provide the lateral support or stand for the pots, of which there are two at most, a metal one, usually of aluminum, and an earthen one. Very poor families have only one earthen pot, which is relatively cheap to buy. The earthen pot cannot be hung up; it is set between the three fire-stones in such a way that it cannot tip over, whereas the aluminum pot is hung by its handle on a soot-covered, angled stick that hangs down from the ridge (Ill. 166 /see p. 273/). Above the fire area there hangs a frame made of maize canes and about one square meter in size, on which household utensils and, above all, the rock salt for salting food are stored, airy and dry. Tables, chairs, or stools of any kind are unknown. One generally sits on the hairy side of an untanned and hence board-stiff cowhide, on which one also /121/ sleeps, or one sits on a beam, a block of wood, or a stone. Paez who have seen house furnishings in Inzá or in the dwellings of white colonists have sometimes built for themselves as a bed a sort of bench 30-50 centimeters high, consisting of sticks or reeds laid side by side. For sleeping the customary cowhide is spread on it. These sleeping benches are not used for sitting.

The nights in Calderas are generally quite cool, and the light construction of the walls with cracks between the individual maize stalks does not in any way prevent the cold wind from coming in. In a few houses, near the sleeping area, I saw the walls sealed by means of expressed sugar-cane piled up horizontally. For sleeping, the members of the family lie down in a circle around the fire area, where the fire must be kept going all through the night. This, like all housework, is the task of the woman, who must gather sufficient fuel beforehand and get up every two hours during the night to stir up the fire. Furthermore, she must get up an hour earlier in the morning in order to have the first meal, which is eaten around five o'clock, sometimes even at four o'clock, prepared on time. In spite of this, the men think that they are the ones who do the hardest work and that basically they are the only ones in the village who really work.

/131 cont./

243 [251] other hand by means of the semicircularly curved sickle. In case the wheat is not sold immediately, the bundles of ears are tied together and stored under the house roof, above the fire area. Whereas the kernels are shelled off the maize ears by hand by the women as needed, the wheat is threshed. For this purpose a cowhide is put on the floor, a bundle of wheat ears is held securely on the hide with one hand, and with the other hand the ears are beaten with a club until the grains are removed. [237]

244 The other produce used in the diet is planted in the house garden, which likewise is used every year as long as the house is occupied. The yield is generally good because the Paez have learned from the colonists the importance of regular fertilization. Each harvested plot is carefully dug up again with the spade and strewed with the refuse from the house and the collected manure of the cows and horses. Human excrement is not used; it is "too ugly," Everyday, in addition, the kitchen refuse (maize and bean husks, banana peels, arracacha and yuca scraps), as well as the excrement /132/ of the guinea pigs (fits) kept in the kitchen, is scattered in the garden and tossed on the vegetable plots.

The most important garden plant is white cabbage (kólis). The women buy the small plants from a woman in the village who raises them from seed. The planting time is March, when the rainy season begins. Potatoes (ká 'ka) are seldom planted. They are very small, have a yellow flesh, and are of poor quality. Sowing time is whenever one wishes. The men make a small hole with the digging stick and put one or two small potatoes in it and carefully cover up the hole again. After a month one can already hill them with the hands, and after four months, harvest them. To do this, the entire family digs them out with their hands. [821] Arracacha (ā's) may likewise be planted throughout the year, but yields the best harvest if it is planted with the full moon. In harvesting it a digging stick is used. Yuca (ānya) is seldom eaten, for the climate is too cold to grow it in Calderas. In the lower villages the ripening period is two years.

245 [262] A very important crop that plays a great role in the diet of the Paez is the banana, which was not native to America originally (Schweinfurt, pp. 504 f.). Two large groups are

/132 cont./

245 differentiated: that of the fruit or sugar bananas, and that of the vegetable or mealy bananas. Both kinds are known to the Paez, to be sure, but only the vegetable bananas (tolǒ), whose starchy fruits must be cooked first before being eaten, like potatoes, because they are difficult to digest, are important for them, as for all tropical peoples. The fruit bananas (gnayoſts), the only bananas eaten in Europe, are seldom eaten by the Paez and generally are not cultivated. They are planted by means of slips, which in Calderas bear from the third year on and yield harvests
244 for many years. Other crops grown in the house garden and eaten from time to time are cucumbers (kambĭč or pĭna, according to the species), squash (pete), and the wild granadilla (šlāl).

b) Food Preparation

264 The Paez eat only two meals a day, the first one (kosē oñ) about four or five o'clock in the morning before work, and the second (fi'nz oñ) at three or four o'clock in the afternoon, after returning from work in the fields. In between, that is, while working on the often quite distant fields, coca /133/ is taken and sugar-cane juice drunk every two to three hours. The morning and evening meals do not differ in content and vary
252 little from day to day. They are cooked without meat, without
262 fat, without salt, as well as without any other seasoning. Cook-
[263] ing with fat is customary only on festive days in the festival house.
● [237] On this occasion a blood sausage is made from the blood of cattle, sheep, or pigs, for which the intestines are cleaned and then cooked with blood, salt, onions, and caraway, as well as with another herb (pléo). Meat is not put into the intestines, and likewise no fat.

262 There is no desire for greater variety in food and drink. I was scarcely able to discover any individual differences in taste among the Calderun, for everyone eats everything, and they all regard beans or cabbage or both together as the best food and bean leaves as the worst.

/140/

d) Animal Husbandry

231 Although the Paez keep large livestock, cattle and
233 horses, along with small livestock, they are not livestock-
[232] raisers in the true sense. They neither have anything to do
[492] with the breeding of their animals nor do they utilize their labor
[237] power to any great extent. The utilization of animal products,
too -- especially those of the large livestock -- bears no rela-
231 tion to the existing possibilities. Horses (hímba; stallion =
492 himbapítste, mare = himbaóite) are used least of all, though they
[556] do find use now and then in milling sugar cane. Actually, peo-
ple have them only to have them and to be considered rich.
They are used neither as draft horses in front of wagons nor as
beasts of burden, and only now and then as riding animals, with-
231 out a saddle, by young people. Adult men do not ride, even
484 though the mountainous country, difficult to traverse on foot,
492 fairly challenges one to ride, and the Paez, on their visits to the
markets, see almost all the colonists on horseback. But "we are
accustomed from the time of our forefathers to walk in the moun-
tains," they reply, "and we are much faster on foot than you are
on horseback." They are not wrong about this, and one would
not like to trust one of the Paez horses, degenerated through in-
breeding, to carry its rider on market days 30 kilometers over
232 hill and dale from Calderas to Inzá and back again. Since the
[556] Paez does not demand service of his horses, it is understandable
that only the number of head counts for him and his reputation.
How the horses look generally matters not at all; in no case is
there any breeding selection, nor does a man know anything
about the mating and birth of his animals, but generally finds
out about a new litter only after it has arrived. Gestation times
are unknown. From various parties I was assured that horses,
cows, sheep, and pigs were pregnant "about a year." Castra-
tion of stallions, bulls, and rams is not known; it happens now
and then in the case of boars, with the owner -- no specialist --
cutting out the testicles of the young pigs with a knife.

/142 cont./

231 There are dogs (álko) in almost every house. They are supposed to protect the chickens from the fox and the house from strange persons. We never met any really vicious dogs, however. They are all very undernourished and cowardly and, in addition, are of a small, short-haired breed. There are no larger dogs, say, [262] of the size of our shepherd dogs. They must hunt for their food, which consists chiefly of the meat of dead horses, since the people do not eat horse meat. Only very rarely are the remains of human meals tossed to them. Cats (mīš) are rare. Only a few families have one. They serve human beings by keeping the [235] house and storerooms free of mice. Ducks (páto) are likewise very [262] rare; we came across only two each in two houses. They are greatly prized as roasts.

Bees (čǐ'nc) are kept by only a few families. They are smaller than our German honeybees and of a yellowish brown color. There are no special beehives; rather, an old, hollow, but still standing tree-trunk is used. In one case they nested in a house post next to the doorway. Their honey (čǐ'nc mil) is dark brown, [237] like syrup. Beeswax (čǐ'nc) is used to strengthen the agave-fiber string with which broken chicha bowls are repaired and fireworks are made.

/143/ e) Hunting and Fishing

224 Neither plays any great role in the economy of the Paez. [433] Moreover, there is no special class of hunters or fishermen. Hunting is practiced only by the men and, for lack of big game, generally extends to smaller mammals, rabbits, monkeys, and to birds. Only in the mountains is it possible to find and to hunt the čái and gwágwa. The former is a kind of deer, so I was told, and the gwágwa a small animal similar to a badger.

The greatest frequency of the hunting trips of a man is about one day a week. Mostly, however, the men go hunting [231] less often. This is done alone with dogs in the vicinity of the [776] houses, whereas a hunting trip in the mountains is generally made by several men, since a man alone is afraid of gělyŏmp, the mountain spirit.

/143 cont./

224 mountain spirit. We met only a single young man of about 18 who goes hunting alone in the mountains once a week. He told us that, in order to become a good hunter, one must first try to [789] kill a bear (éšwiy). One must then rub its fat into the right [237] lower-arm, which would give him the same powers as the bear. [262] One is not permitted to eat this fat, however, because it would [828] make him insane. After rubbing in the fat, the young hunter [263] continued, one may not eat salt at any meal for a week. There are no further rules and ceremonies of any kind to be observed. [237] We learned, however, that one can also use bear fat as a heal- [752] ing remedy, and, to be sure, for bone fractures or sprains one [757] must rub the affected part with bear fat, whereupon the injured limb will heal immediately and will become considerably 224 stronger than ever before. For stalking he wears on his head a 292 cap made of the skin of a reddish-blond hairy monkey (mǒno), [825] which in the first place protects him from the thorns of the bushes, but which is also supposed to facilitate creeping up on [439] game. He sold it to us for two pesos without hesitation, since, [126] as he said, he was perfectly capable of shooting another monkey 224 for himself. He was not afraid of the gělyǒmp spirit, but the 776 other men were, for gělyǒmp screams and makes a noise when human beings enter his area in the mountains, so that they become quite confused and go astray. The mountain spirit cannot do anything to several men together, however, since he could make as much noise as he pleased, but they would not let themselves be diverted. Of course, the men, even if there are ever so 224 776 many of them, must not offend the mountain spirit or provoke 515 him unnecessarily, but rather must avoid everything that gělyǒmp 783 does not like. /144/ For instance, he hates everything impure [296] and filthy. Hence the men always only go hunting well washed; [824] they even wash the entire body, and the ruana, too. In addition, they rub themselves with the cleansing herbs šu and žayuts, which they obtain from the shaman, in order to be really altogether [761] clean in a physical and ritual sense. But if someone has taken part in a burial or has merely seen a funeral procession close by, he has picked up a good deal of "pest" from the dead and must have himself specially purified by the shaman before hunting.

/145 cont./

532 776 carving anywhere else or obtain an explanation anywhere (*).

* Possibly this is supposed to represent "Thunder," who, as the most important mythical figure and also as the shamans' assistant spirit, is described as a small man with the shaman staff and a triangle as a musical instrument, who displays his sexual parts.

223 Bird-hunting for the pigeon-sized tom birds is carried on by almost all Paez families with the net (ôka), as well as with the shotgun. The net is about five meters high and 20 meters wide. For this purpose a correspondingly wide breach is cut in the growth of trees or bushes on a hill or the ridge of a mountain chain, and the net fastened in the opening produced. The flushed birds, who think that there is a convenient passage at this place, fly into the net, get caught in it, and are then killed by the [237] capturers, who twist their heads. Another type of bird-catching consists of fastening a noose made of horsehair (nyákiwez; nyák = to set up, wez = string) to the twig of a tree or shrub in such a [857] way that the noose rests in a bird's nest. When the bird returns to its nest, the noose becomes entangled in its foot, and the boy -- for it is mostly boys who engage in this task of noose-setting -- 224 is able to seize the bird. Rabbits are caught in the same way with nooses, but made of agave fibers, by laying the nooses where they pass.

226 Fishing is done with hook and line at the river or with [283] poison in weirs. The fishing line (wendyánsyuts) consists of twined agave string to which are tied a metal hook and a stone as a sinker. A small worm is fastened to the hook as bait. [462] Angling is done only by men, and at twilight or at night.

226 824 171 Fishing with poisonous plants is a cultural characteristic of almost all South American Indians. For this purpose a total of more than 100 species of poisonous plants are used by them, which means that this part of the world leads all the continents in this respect (Heizer, p. 277). Among the Paez, fishing with

Among the Paez, fishing with

/145 cont./

226 824 poisonous plants is done once a year, in the dry season, as community fishing with weirs. For this purpose -- it was explained to me -- a dam of stones and earth is first made by the men. The herbs, which only grow high in the mountains and contain a poisonous substance, and which have been pulverized with stones, are tossed into the pool thus partitioned off. These herbs are called yúkse or kēse. The fish are said to die from them immediately. /146/ They are caught only by the men. But since the poisonous herbs are so far away and are to be found only with difficulty, the men are said to catch the fish sometimes unpoisoned at the weirs with their bare hands.

f) Weapons

411 [726] [524] The weapons of the Paez are limited to hunting weapons and children's toys, since wars are no longer fought. The only important hunting weapon today is the shotgun. As children's playthings there are the stone-sling (ísot), blowgun (pāt), and in in recent times the elastic sling (kǎučéro).

[824] [714] [237] [124] [175] In former times, in the battles with the Spaniards, the Paez were said to have used lances 25 handspans long made from the wood of the chonta palm, as well as plaited shields or shields of tapir skin (Pittier, p. 327). I could find no confirmation for the present-day or even earlier use of lance and shield; my informants were familiar with neither the word nor the object. From the chroniclers, however, it is reported that the Paez, as well as other mountain peoples of this region, had learned from their battles with Spanish horsemen to defend themselves with long lances. There is, however, absolutely no foundation for a pre-Spanish use

714 of this type of lance. It is not unlikely that the Paez originally had plaited shields (opimb). The word for skin shield (himba-kat) is interesting; its present literal meaning is "horse skin." Whether himba meant "tapir" in pre-Spanish times cannot be ascertained.

/163 cont./

389 The powder, however, must be bought. As for its production,
822 the general opinion is that it is made from human beings. The
829 whites, they believe, fatten human beings, then hang them,
[439] and, while they are still alive, tap their fat, from which they then make powder. That is why the Paez do not like to send their children far away and do not let them go to the whites, because they believe that the latter would catch them in order to make powder from them.

824 /164/ To make the fireworks a piece of sheep gut is used,
389 filled with powder and wound tightly with an agave string.
● [237] The latter is waxed with beeswax for extra strength. One of
[283] these powder cases is used for the smaller firecrackers (koétes), while two, one over the other, are used for the larger firecrackers (kwatón), and under these is placed the fuse, which consists of a small bamboo tube, one to five centimeters long, filled with powder (Fig. 32 /see p. 256 /). These two or three parts are wrapped in a maize leaf and fastened to a bamboo splice 20-60 centimeters long. When it is lighted, the firecracker rises to a height of 50 meters with a considerable whistle and then explodes.

5. Trade and Transportation

438 One cannot speak of trade in the commercial sense among the Paez, for they trade almost solely among themselves and
[441] abhor everything that has to do with business. Moreover, since there is no merchant class among them, there is no carrying trade. Merchants are regarded as do-nothings who, though they
[437] are needed, are nevertheless despised. Fundamentally the self-contained household economy predominates, and whatever one family does not have it barters for within the same village if
439 possible. Only when this is not possible, thus when industrial products are involved, does one go to the weekly market held regularly at Inzá or Belalcázar, in order to buy the necessary articles. These include, above all, salt, as well as spades, machetes, aluminum pots, knives, scissors, spoons, needles,

/183 cont./

601 Forms of address:

father and mother together (whether by their own children or other persons)	ovényi or pětăm
father and son together (by other persons)	pěndyĭk
father and daughter together (by other persons)	pěndyĭs
mother and son together (by other persons)	pěndyĭk
mother and daughter together (by other persons)	pěndyĭs

3. Customs during the Course of Life and of a Day

182 593 [159] [114] The Paez generally give the impression of being contented human beings, and it seems that marriage and family life are better than average. Of course, the observations on this are very scanty, for, on account of the remote location of the individual dwellings, the research worker always has only a brief glimpse of family conditions at any one time. This very solitude, however, and the consciousness of greater dependence on one another within the family favors its cohesion, even as it reduces the conflict and irritation which arise through women's gossip when people live too closely on top of one another.

842 [123] Basically every family wants a great many children -- at any rate so said all the men questioned. Two Calderun women, however, /184/ confided to my wife that there was a remedy -- which they and other women, too, naturally did not use! -- that [825] [237] would with certainty prevent conception: One must eat some of the spittle of a mula (the female, infertile cross between horse and donkey), and then one would no longer have children. They said that a woman does this only when she has already given birth to a great many children. In general every girl desires a great One

/277 cont./

The shaman learns the date of the second ceremony and principal purification through his signs from ec̆. He announces this date to those who participated at the burial. Those to be purified -- primarily the nearest relatives -- gather at the river and at a place set apart for this, marked by a number of flat stones. These are absolutely necessary; without stones, no purification site. First the people sit in front of the stones, and the helpers of the shaman fetch calabashes filled with water that is mixed with the su herb and to which some cow excrement, standing ready in a pot at the same place, is added. The shaman has wound a liana around his staff. Even before the ceremony, he chewed coca and tobacco uninterruptedly and drank brandy copiously. First he goes to the left with the staff and liana and beats the air with both, as though he were struggling with invisible spirits. Then, always struggling, he goes in the other directions of the site, and, finally, once more to the left. There his helpers have dug a hole about 30 centimeters deep and 15 centimeters in diameter.

Now the linen of the deceased and the linen of the mourners which they used on the day of burial are brought forth. They are placed on the stones and then washed and rinsed long and vigorously by the widow and the daughter of the deceased.

The rest of the mourners, like the shaman, have been chewing coca the whole time and get brandy to drink from the teyu.

After the washing, the shaman next struggles as before, as though he wanted to drive invisible spirits away from the site of the purification ceremony. With wide sweeping blows he moves his tama /278/ and liana slowly through the air. In particular he turns to the left again, for to the left lives the evil ec̆, and to be sure, in the ground (*).

* The direction left has nothing to do with any geographical direction or with the direction of the river. They sit with their backs to the river.

/289 cont./

534 by cuts with a machete (Ill. 203 /see p. 290/). In spite of the
322 relatively correspondent holes, each flute has a slightly different tone caused by the varying diameter of the tube.

533 According to the investigation kindly undertaken by my
534 brother Wilfried on the sample flute of Vicente Puche that I acquired, it is tuned between C and C-sharp. Its six finger-holes produce a nonsemitonic seven-tone scale. All the tone steps, however, are somewhat inexact, that is, not exactly a whole tone-step apart. This is particularly noticeable from the third to the fourth tone where we perceptibly have less than a major second, but considerably more than a half step. This is noteworthy because in our diatonic major scale there is also a definite half-step between these two tones.

The blowing is on the right or left side. The extended fingers, work-worn by the heavy field work, cover the finger holes with the first or second joint.

534 The value of the flute is not very high. On festive days
[578] people are in the habit of becoming intoxicated in the festival
[796] houses and in the subsequent brawls the flutes are used as striking
[273] instruments and thus broken.

/290/ Every music group has at least one small cylindrical drum (káka) or a bass drum (kut), both of which are covered with skin on two sides and are wider than high in their dimensions.
[177] Drum and bass drum in this form are probably borrowed and were
[194] taken over throughout South America from former Negro slaves. Their manufacture among the Paez is specialist's work. At
[463] present Vicente Puche makes the flutes as well as the drums. In former times, however, there was a special expert who made only
[461] drums and bass drums. The work time for their manufacture amounts to 10 to 14 days, since one day is allowed for each operation (cutting wood, drying it, for the various processes in treating
[824] the skins, etc.). The cylindrical body of the drum is made from
[237] the wood of the utsé tree. The two drum-skins (katc) are made of calfskin. They are stretched with cords made of agave fiber, which run in a zigzag from one stretcher to the other over the body of the drum. They are tightened by a continuous loop that encircles two strands of the stretching cords at a time and at the same time

/203 cont./

534 Some natives own and play guitars acquired in Popayán,
237 but there are some that they make themselves out of armadillo
439 shells.

533 The following are the compositions of ceremonial type which are not accompanied by dancing.

/204/ /Illustration appears here./

Kulá ik kui (bull-slaughter-piece). Musical composition which is played at the moment of killing the beef to which the albacero and the laborers of the fiestero will be taken care of. Informants claim that this musical piece has no significance other than to entertain the people.

Plaza pá kui, a musical composition played when the musicians reach the church.

Misa kase kui, played when the Mass is over.

Chichi pékue kui, played when the meat is cut in pieces to treat the albacero. The workers place the chunks of meat on a trunk and cut them into small pieces with a machete /peinilla/.

There are other compositions peculiar to wedding ceremonies.

/205/ Novio mesa úku, played at the start of the wedding meal.

Úpiate kui, played halfway through the nuptial banquet.

Tunzi kamba kui, played at the close of the nuptial banquet.

All of these compositions are melodious and in 3/4 or 4/4 time.

The religious fiestas, mingas, weddings, and baptisms are occasions for music. There is no music at burials or at wakes for children.

[868] Musical compositions are learned from the "elders" out of personal interest. From childhood they learn how to play the bass drum, the side drum, and the triangle with great skill. They try the flute later. While rhythm instruments

/322 cont./

231 arracacha. Dogs, cats, and pigs live, the first on kitchen refuse, the second by hunting mice, and the last on grasses and roots from the thickets. They are not familiar with breeds of cattle, hogs, and sheep. Only the guinea pig is regarded as American, while the other animals are said to be genuinely Spanish.

[236] Sheep seem to have emotional value because they provide the wool for people's clothing. They are kept with affection and rarely sold or eaten.

Dogs also seem to have emotional value because of being the guardian of the houses and fields. In addition, they have symbolic value: they are the iron curtain, the protective barrier against the dark memory of the Pijao. If the latter were to reappear again, the natives argue, they would not be able to approach /323/ the houses, because dogs live there, which would inspire fear in the Pijao, for they are so dangerous for them that mere contact with their footprints or their hair would kill them. In the legends and tales there is frequent reference to these de-
[552] fensive concepts. The dogs have special names: Guagás (white),
[685] kuchi (black), salgento, pitán, policía. Dogs that eat sheep are invariably killed with a shotgun without previous consultation with the owner.

[262] Guinea pigs are the favorite food of children. They kill
[252] them by strangling them and eat them boiled. These animals are
[782] not used as offerings to the Duende. Nor do they serve as presents
[755] for friends or relatives. They are also used to combat mental illness by covering the patient's forehead with the entrails of the still living animal.

235 They "cuidan" /show special attention/ to favorite persons
[554] with chickens and eggs. They have mingas with turkeys. Eggs
[262] are consumed, but in general they are sold.
[432] They use the honey and the wax from the hives of wild bees.
222 The honey, they say, is good for persons who suffer from "cold."
●237 With the wax they soften hide lassos, and they occasionally use it
[757] for illumination. Domestic hives do not exist.

231 Wild animals, such as parrots, chicaos /a kind of bird/, squirrels, and micos, are never domesticated.

/326 cont./

262 [252] The chachafruto (ũsual), a leguminous plant that bears rather sweet fruits which are eaten merely boiled in water, readily grows in the stubble and thickets; this is a favorite food of children. It bears fruit during the months of August and September. They also gather mushrooms (kalaguai), orejas de palo /literally, ears of wood/ (kallumbo) that grow round and white on rotting trunks, frĵol /327/ cacha (us tape) that abounds in thickets, moras (sutsion) and the ground cherries (chimbũ) that grow in profusion in the maize fields and with which they make cakes or tamales and mush /mazamorra/ mixed with ground maize. Likewise, they gather wild granadillas (shlal).

224 [441] [789] Hunting is of minor importance among the Páez. Shotguns and dogs are needed. Authentic lovers of hunting are few, and there are no magical rites or ceremonies connected with it.

Hunting is most frequently done to protect the plantings or the herds. We have seen that the enemies of maize are coatis, guaras, squirrels, and birds. The chickens are attacked by wolf-dogs. On the savannas of the Paramo de Moras bears are the most common enemies of the herds.

● [237] In Calderas, the hunters customarily keep the skulls of the captured booty inside the house, on one of the wall posts. In one of them we counted five coati skulls, two from guaras, and one from a wolf. Hunting is done on Sundays and at any time of the year. They go to selected locations with dogs, shotguns, and provisions. The dog raises the game and the men wait in strategic spots, with their shotguns ready to shoot it. If the shot misses, they set out after the game on a fast run. When they hunt deer, they have a minga. For the hunting of guaras they use traps consisting of nets which they place at the exit of the haunts of these animals. Bats are hunted with bags. As soon as they fall, they are kicked to death, for these animals easily break out of bags. [262] [252] They are eaten roasted. Armadillo meat is rather favored. Sparrow hawks are hunted with blowguns. "The Indians are poor" -- says an informant from Calderas -- "and for this reason they 223 [411] make blowguns and hunt birds. God made the birds so that the poor would eat them and not steal." Wild pigeons are hunted on the ridges by means of traps that are well concealed. Chamones,

Chamones

/327 cont./

223 black birds, are not eaten because they are probably animals of
825 the devil. It is said that in times past the Calderas Indians ate
262 beetles, the reason that they are nicknamed tandayaha (one who
[578] eats beetles), an epithet which they regard as offensive and which nearly always irritates them. The Calderunos say that they do not
[224] eat worms or the meat of rabbits and snakes. They regard as game
[223] animals the guara, deer, coati, armadillo, bat, and various species of birds.

224 Concerning bear hunting, the people of Mosoco relate /328/ real feats performed by Indians in open fights with the ani-
[237] mals. Bear fat is highly esteemed among the natives and "whites."

226 Fishing is less important than hunting. The rivers and streams contain sardines and coruntas /small river-fish/. During Holy Week and at Christmas they engage in fishing, when the
[462] water is low, by means of barbasco, nets, and hooks. This is strictly a masculine activity. In the Paez River they fish during the months of January and February and generally in months of drought.

They also gather crabs.

Laurel wax industry

388 Laurel, introduced by a man from Popayan /el payanés/,
824 Agustín Valencia, has played an important role in the economy of some parcialidades of Tierradentro. It grows wild in Calderas, Tumbichukue, Lame, San Andrés, Chinas, and Suin. The production of wax was the only industry in these parcialidades that permitted them to maintain regular trade with the "whites."

388 A mestizo trader from Mosoco says that he was a great ex-
43 porter of laurel wax. "It was the native industry" -- he says -- by means of which salt, trousers, shirts, hats, and centavos came in." In this business, he states, he made one arroba of profit per load. The pound was quoted at a peso in Silvia. The informant says that in the years 1946 and 1947 he took out from 800 to 1,000 arrobas of wax. He almost had a monopoly on the business. What little wax escaped him was purchased by traders from Belalcázar, who in turn took it by way of Mosoco to Silvia. The chief consumers of this product were the soap factories of Cali. The laurel wax industry waned in 1950, when those factories

/351 cont./

273 The maize is ground, and they cook the flour with plenty of water; this liquid is removed and put in a trough to ferment [272] for several days, adding panela to it. It is said that this chicha is tastier than guarapo, but that it does not inebriate and does not work satisfactorily; it serves only to quench thirst, like the "cola" (carbonated drink) of the "whites."

262 Peaches and apples are eaten in the regions where they are produced, and oranges as well, but in general the consumption of fruit is very low.

252 262 Guinea pigs are eaten when the family wants meat. They kill them by breaking their necks; then they wet them with cold water and put them in the embers of the fire in order to loosen the hide and skin them; they are washed, the entrails are removed, they are washed again, and then they are cooked in the pot of sancocho, mote, "sango," or maize-ball soup; some people eat the entrails, while others do not. The guinea pig is regarded as "tasty."

With chicken special attention is shown to favorite friends and to compadres, and mingas are held. At the fiesta of San Juan in Calderas, it is customary to eat chicken. After being plucked, the entrails are removed, it is washed, and it is cooked in the pot of sancocho or mote. The natives regard the leg as the best piece, and for this reason this is what they present to the elders (compadres, fathers, eldest sons); to the others they give a piece of breast or any other part. The head goes to the owner. The washed and cooked entrails are also distributed among all present. Turkeys and ducks are prepared and consumed in the same manner.

From the pig some organs are eaten roasted: pancreas, kidneys, intestines, and the meat of the backbone; the bacon 262 is kept to flavor food; the rest is eaten boiled. When a pig is killed out of the mere desire to use the meat, portions are distributed to the "elders" of the family (fathers-in-law, fathers, etc.), and the same thing is done when cattle is slaughtered. [237] From them they use the meat, the hide, and the horns for making [534] whistles which are blown when a house is being built in the [342] [334]

262 /351 cont./
[234] settlement and when they are dragging down /352/ the timber;
[237] the milk is not used, except in Mosoco, where we have seen
[534] that it is really consumed.
[342]

The Calderunos say that sheep are eaten frequently in the
[231] temperate regions such as Avirama and San Andrés, but few are consumed in Calderas; some say that sheep give wool for clothing, "Why eat them, when they provide ponchos," and others state that to eat mutton brings bad luck, because it would be like eating one's papa.

262 When there are visits by "elders" such as compadres, older
574 brothers, fathers-in-law, or own fathers, they are entertained ("cuida") with dishes different from the ordinary ones, based essentially around barnyard fowl and eggs. If there is meat, a large piece is cooked. The compadres, in turn, bring as a gift griddle-cakes (about 15), eggs (about 10), and frequently chickens.

262 There is no special diet for children; they eat exactly the
846 same as adults. There are differences of diet according to sex only when the woman has just given birth. Then, she is given ground maize, arracacha, manioc, ripe plantain, laying hens ("these
[261] are nice and fat"), and mutton. The mejicano is proscribed for them, because it brings cold into the stomach and gives much pain; onions, because they cause a stomach ailment and rot the in-
[844] testines; pork and the frĭjol bueno for the same reason. Peppers are also taboo for parturient women.

262 For hard labor, it is regarded as good to eat mote, with
263 cabbage, frĭjol bueno, and well salted, because it gives strength for the daily activities; if one eats the same thing (" a good dish"), but without salt, they say that one is already hungry by the middle of the day.

262 Foods regarded as aphrodisiacs are "sango," prepared with
832 finely ground and sifted maize, and raw eggs.

261 Of the foods that they eat, they believe that chicha and water are transformed into blood, and the maize, potatoes, frĭjoles, and arracacha into flesh.

To gain weight, they believe that it is necessary to eat and not to work, rather than to follow a special diet.